

Methods where Histories are silent) and to such others as to whom I may think it grateful, which makes me to sendit to you, to communicate as you shall see cause.

To which Myn Heer *Leibnitz* subjoins some Thoughts of his own to that purpose, He thinks this *French* Author may be perhaps inclinable to be somewhat partial in favour of his *Gauls* or *Celtæ*, but however that some good Discoveries may be hence made. He tells us, as his own sense, That *Celtæ olim Germanos & Gallos comp. lebantur. Quid Wallica seu Cambrica nostra Lingua, est Semi-germanica, veteri Gallicæ proxima. Putatque, saltem suspicatur, Camros vel Cambros nostros, pro parte, ex ipsorum Cimbriæ antiquis habitatoribus venisse, ut postea Angli ex posterioribus sunt egressi. Titanum cum Diis bello, veteres intellexisse putat, Scytharum vel Celtarum antiquas in Asiam & Græciam irruptiones; tunc cum ibi regnabant qui postea Diæ sunt habitæ. Et Promethei (Titanis) alligationem ad Caucasum, forte non aliud designare, quam, coercitos copius ad Caspias portas locatis Scythas. Sed nihil (inquit) est in his ultra conjecturas.*

III. *An Account of the Abbot Charmoy's Book, according to his own Relation, sent to Abbot Nicaise, in form of a Letter, which he calls, L' Origin des Nations.*

THE Author first says, his Book shall be publish'd under the Name of, *The Origin of Nations*. That it shall be an Historical Comment upon the Tenth Chapter of *Genesis*, where *Moses* mentions the first Fathers and Replenishers of the Earth, after the Deluge. This Work the Author divides into Five Books.

In the First he discourses on that Subject which relates to the Inhabitants of the Earth, before the Confusion of Tongues, and Tower of *Babel*; and who it was that undertook this great and wonderful Work or Enterprize; Also what Number of People and Tongues there were before the Confusion, and how dispersed throughout all the Lands and Regions of the Earth. In this Book, the Author says, he sees the perfect Uprightness of *Moses* in the 32^d. of *Deuteronomy*. *Quando dividebat altissimus gentes, quando separabat filios Adam, constituit terminos populorum juxta numerum filiorum Israel*; or as some read it, *Juxta Numerum Angelorum Dei*. This Passage, and some others in Scripture confirming it, have laid open singular matters, to the Author, concerning the first People; and he finds by these words, *Constituit terminos populorum*; that *Noah*, by God's special Command, had, before his Death, laid out, and limited certain Portions of Land for his three Sons, *Sem*, *Cham*, and *Japhet* to possess; he proves that *Japhet* is the youngest of the three Brethren, &c.

In the Second Book he discourses at large of the Descendants of *Sem*.

In the Third, He enquires into the Posterity of *Cham*. And

In the Fourth, the Establishment of *Japhet*.

Then the Abbot says, in the Three Books, that Monsieur *Bochard*, who deserves great Praise for the good Account he left concerning the Colonies of several People (though in some considerable Passages he is mistaken) he proves the Priviledges of the *Chaldeans*, *Ethiopians*, *Gomoreans*, and many other Nations. After this, he goes on, saying, that the Posterity of *Cham* were the first Usurpers, invading some Rights belonging to the Children of *Sem*, in their Alotments in *Asia*; *Canaan*, and his Sons, invaded them, who afterwards

called the Land, *Canaan* ; for most of this the Author gives good Proof (as he says) from the time of the *Canaanites*, or *Phœnicians*, who were known to inhabit the Borders of, before they were established in *Palestine*. Moreover, he gives Reason, why the Twelve or Thirteen Tribes, who went away from the *Canaanites*, seven only should be exterminated ; and this, the Abbot says, he proves from Holy Scripture. He then proceeds on many other things, as of *Mizraim*, or the *Egyptians*, and concludes this Part with an Account of the first Ancient Tribe they had.

In the Author's Fifth Part of his Work, he says, he discovers the beginning of the Ancient *Celtics*, who were afterwards called *Gauls* : And he tells the Abbot *Nicaise*, he will make appear from *Josephus*, and other Ancient Writers, that they descended from *Gomer*, youngest Son to *Japhet* ; yet will not rest his Proof here, he says, he will give good Reasons, that *Asia Major*, toward the *Caspian Sea*, was their first Establishment ; that is, about *Margia*, *Hyrkania*, *Bactria*, and other adjoining Parts ; also that they had the Name of *Gomorians*, or *Gomarites*, for many Ages, as descending from *Gomer*, *Japhet's* youngest Son. He then says, That those who went out from the *Parthians* in the first Age, were called *Saces*, or *Sagues*, in Latin, *Sacæ* ; and that their Names were celebrated throughout the East, that during this Age they were scattered all over *Armenia*, then into *Cappadocia* near the Lake, and some time after that, into *Phrygia*, which passes into *Asia Minor* ; where they began to bear the Name of *Titans*, this word signifying in the *Celtic*, Men of the Earth ; though the Abbot says, the *Greeks* have strained it too far by *Τιτυες*. And then shews what part of them were established from this time to succeeding Ages on the *Euxine-Sea*, who had the Name of *Cimmerians*, or *Cimbrians* ;

Cimbrians; who inhabited afterwards the *Chersonesian Cimbria*, then *Denmark*; after this, they had the Name of *Celtes*, and then *Gauls*; these two last Names signifying in their Language Valorous or Valiant.

Then the Author returns again to the *Titans*, who are called (he says) by the ancientest *Greeks* *Τῑτῑνες*, *Calimachus* (adds he) knew it well, and in his Writings says, the *Celtes* or Eastern *Gauls* were descended from them. From hence he tells the Abbot *Nicaise*, that they have done unexpressible things under that Name (since *Abraham's* time) which cannot be contained in a Letter; but continues to give this Relation. They afterwards made themselves Masters of *Asia Minor*, *Thrace*, *Greece*, and the Island of *Crete*, and then of all *Europe*, and if I be not mistaken, part of *Mauritania*; during their stay in *Phrygia*, *Greece*, and Island of *Crete*, their Princes lived in those Provinces for near two Centuries, the Names of four amongst them (which Antiquity hath preserv'd) I shall here shew you. The first is *Acmon*, his Son is called *Ophion*, by the Poets, *Uranes*, he was Father to *Saturn*, whom the *Titans* or *Celtes* call *Satdorn* in their Tongue, and from him was born the famous *Jupiter*; his true Name with them being *Javu*, or *Jou*; from whence is formed the Ancient Latins *Jovis*: But he was called so before they gave him the Name of *Jupiter*, as in some cases he still retains the Name of *Jovis*, instead of *Jupitris*; neither *Varro*, nor any other *Latin*, can give a reason for this, the thing seems so strange to them; also amongst the *Greeks* *Plato* himself is ignorant, as appears by his belief of the Etimology they gave; for which I render a plain and easie Reason from the *Celticks*. By the three last of their Princes (from whom I derive this my Discourse) you will be informed of their well-known Antiquity: They had very Potent Kings amongst them,
bearing

bearing that Title, & whose Names were *Saturn* and *Jupiter*, doing great things, though with a mixture of Vices and Disorders towards their Friends. They were called Gods of the First Order, by which may be seen their Brutality, and what they did to inveigle and deceive Men; I say, the first *Greeks* and Ancient *Latins*, are the Abbot's words. You will see, Sir, their Actions, as well good as bad, described in this Fifth Book, but it shall be free from all ridiculous Fables and Fictions of the Poets, for the whole Narration shall be Authentick, and bear most Ancient Truth. In the Conclusion of this Paragraph the Abbot seems to be transported, and cannot express whether it was a Vision or Antiquity he had been delineating, and returns again to the *Titan* or *Celtic* Princes, who Reigned a long time in *Greece* and *Italy*, where *Saturn*, being persecuted by his own Sons, fled for Refuge. Their Language was so mixed with *Greek*, that it became almost *Æolick*, which is consonant to the Ancient *Latin*.

Then he tells the *Abbé de Nicaise*, how it will surprize him, when he relates some words which agree with the *Celtic*, especially in Numbers; for Example. The *Celtic* say *dec*, Ten, and the *Greek* δέκα; the *Celtic* call Four *pedwar*, and the *Æolians* Πέτοες; the *Celtic* say *undec*, Eleven, *dawdec*, Twelve, &c. and the *Greek* ἑνδέκα, δώδεκα, &c. He goes on, assuring him that he finds above 1200 *Latin* words in the *Celtic*, and says, he will leave it to any learned Man, who (he is sure) cannot be against what seems so true, viz. to judge, that the *Celtics* had these words from the *Greeks* and *Latins*. It remains then less surprizing, that the *Latin* Tongue should have so many of the *Celtic* or *Gaulic* words. But the *Ombrians* (continues our Author) being the ancientest People of *Italy*, bordering and mixing with them, from the beginning, who were

were the true *Gauls* ; it appears, they were called by the Ancients *Propago Gallorum*. And from these *Ombrians* descended the *Sabines*, to whom the *Romans* were so beholding for many things, among some of which the word *Quirites* ; it should be pronounced *Curites*, as from *Curis*, which is as much as *hasta*. The Learned (he says) are not ignorant of this, but do not know that *Curis*, as well as *Lancea* is from the *Celtic*, and signifies the *Greek* *Κέντρον*, which occasion'd so great pain and study to find the meaning, and from whence it came. Then he refers to *Strabo* for to justify what he says ; and goes on with the Account of the *Ombrians* and *Sabines*, saying, the *Osci* or *Opici* were equal and Originally *Celtics* , and gives some Reasons that the *Laconians* were *Celtics* ; he confesses that for the discovery of this Antiquity, he is much beholding to the Languages of *Europe*, especially the *Teutonic*, or *Germans*, whom the Abbot affirms to be derived from *Aschenez*, the youngest Son of *Gomer*, Father of the *Celts*, or *Gauls* ; that from *Aschenez* came the *Daes*, or *Latin Dae*, or *Dai*, afterwards called *Daces*, and *Getes* by the *Greeks* : He was also Father of the *Phrygians*. From these *Daes* and *Phrygians* came the *Teutons*, who from the beginning have had great Friendship, and as great a share in the Expeditions with the *Celtics* or *Gauls*. From these *Daces* (continues the Abbot) are descended the Ancient *Parthians*, the *Arfacides*, who were scattered throughout *Persia*, and do still retain so many *German* words in their Tongue, as also a great many *Celtic* : But the *Greeks* taking many more words from the *Phrygian* (as *Plato* observes) it need not seem strange, that the *Greek* has so many of the *Teutonic*, since the Original was *Phrygian*. The *Teutons* were mixed with the *Ombrians* in *Italy*, and from thence it happens the *Latins* have so many more words, especially

Verbs,

Verbs, which the Abbot passes over in his Letter, and Concludes that the word *Germanes*, which the *Romans* gave the *Tentons*, shewed the great Friendship between them and the *Gauls* or *Celtes*, as *Strabo* well observes, were like Brothers.

IV. Illustrissimo Celeberrimoque Viro D. Godofredo Gulielmo Leibnitio, Hanoveræ.

Oxonix, Apr. 20. 1699.

Illustrissime Vir,

TU novis me continue cumulas beneficiis: Talia siquidem reputo tuas Literas. Quarum ego aliquot (te permittente) meis interfieri; ut Gemmas & Ornamenta. Neque tibi erit dedecori, te ea dudum fuisse meditatam, quæ etiam nunc non forent contemnenda.

Ultimæ tuæ, 30 Martii datæ, serius huc accesserunt quam ut possent præcedentibus associari; quum totum illud opus absolverant Typographi; istiusque ego duo exemplaria tradideram Juveni *Menkenio* (*D. Menkenii* filio) quæ suscepit ille se Parenti suo transmissurum, indeque eorum alterum ad Te transferendum (quod factum iri spero) dicitque, jam esse in itinere; Idemque Juvenis ingenuus, qui apud nos egit aliquandiu, ad Patrem die crastino ait rediturus, est harum lator.

Ludovicum Ferrarium, *Bombellio* priorem, *Æquationem Biquadraticam* in duas *Quadraticas* distribuissè, ipso *Bombellio* id sponte agnoscente (& *Cardano* pariter comprobante,) ego te monente jam rescisco. Et quidem suspicor, me id olim apud *Bombellium* legisse; sed, cum illud jam ante multos annos factum fuerit, istius ego eram plane oblitus; tibi que gratias habeo quod